The Scientific Explanation of Naadi Predictions

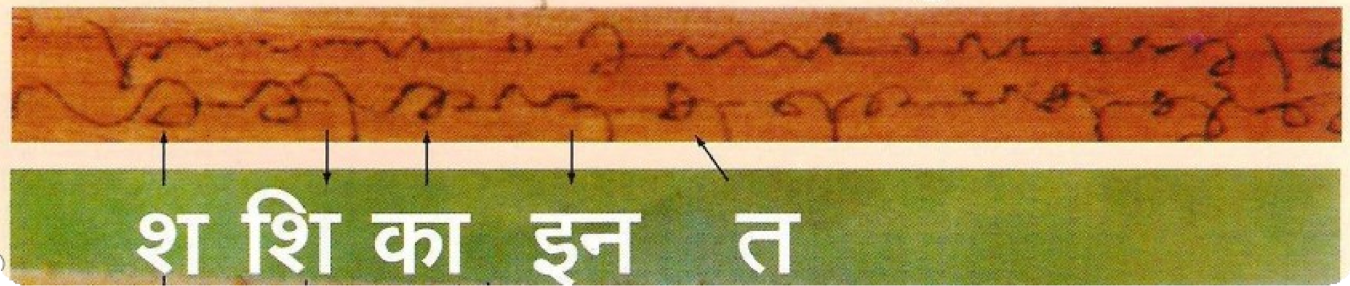
E Book 42

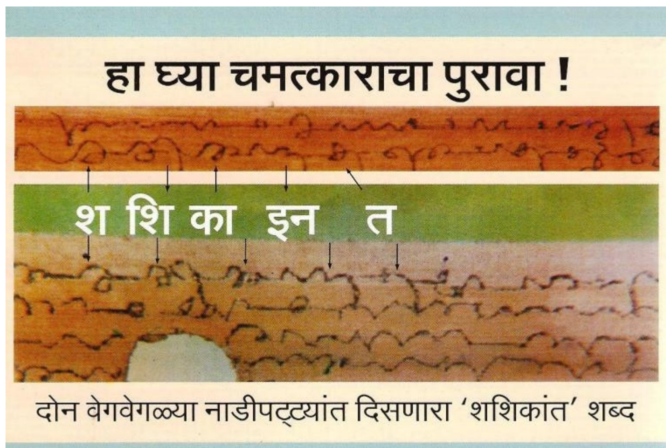


By - Adwayanand Galatge

I was utterly flabbergasted when the Agastya Naadi reader read out my name as Adwayanand from the old palm leaf at the Agastya Naadi Centre at Tambaram, Chennai on 16th December 1998. I was equally flabbergasted to find that the old palm leaves also contained the names of my father, my mother and my wife. The Naadi also had recorded correctly my educational qualification, my profession and many other facts of my life including the time of my birth i.e. the planetary and stellar positions in the heaven under which I was born.

In other words, my horoscope was cast long before I was actually born and correctly. The Naadi also said that I was sixty seven years of age at the time when I was consulting my Naadi, which was correct, and that I was consulting the Naadi, not out of any desire to know my future, as others do, but out of a desire to undertake a scientific investigation of the Naadi phenomena, which was quite true.



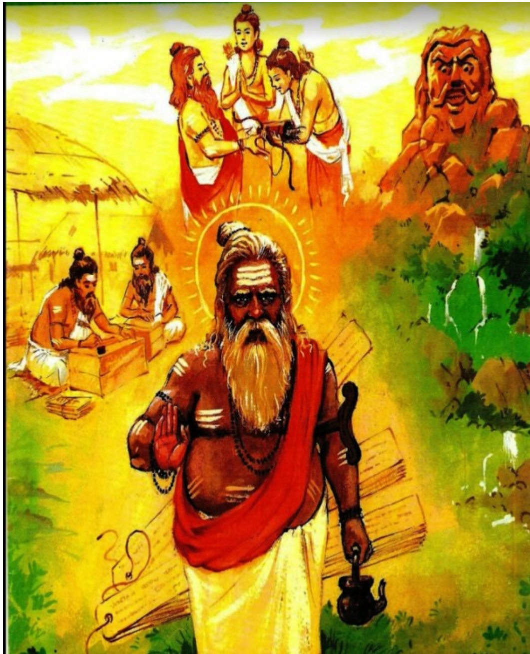


The Top portion of the leaf belongs to Princ Galatge Sir. Wherein the name of Shashikant is found .

The Naadi also said that a person by name 'Shashikant' was present with me at the time which again was true. (Wing Commander Shashikant Oak of Pune was present there at the time) This was an experience of a kind of miracle that can put any rational man out of his mind, and it is exactly the reason why many rationalists and scientists, who do not have a first hand experience of Naadi, call it a fraud. I too would have called it a fraud had I not had a first-hand experience and obtained the verification of its truth.

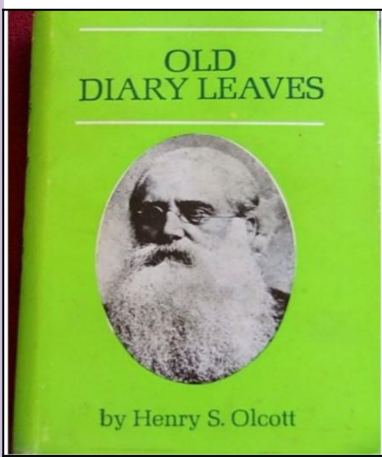
I might state here that I have had an equally flabbergasting experience of Bhrigu Samhita in the northern city of Varanasi from one Bhagvandas Chunnilal of Dashashwamedh there. Bhrigu Samhita and Naadi do not differ in any way except the language and the script. Bhrigu Samhita is written in Sanskrit and has Devanagari script whereas Naadi Granthas are written in old Tamil script. Bhrigu Samhita is a challenge to those non-Tamilians who allege that the Naadi readers perpetrate a fraud on the people under the cloak of the undecipherable old Tamil Script, because they are not unfamiliar with Sanskrit and Devanagri script of Bhrigu Samhita. This challenge is apart from the fact that persons other than the so-called expert Tamil readers of the Naadi Granthas have also successfully read the old Tamil script of the Naadi pattis and proved independantly the truth of the Naadi phenomena. This fact also disproves the theory of Karma-pishach or telepathy and also demolishes the allegation that the Naadi readers fish out the information about the person through clandestine means and dish out the same as coming from the Naadi. None of the rationalists and sceptics has so far been able to prove that Naadi is a fraud.

The Source of the So-called 'Miracle' of Naadi

Agasthya Bhrugu

Agastya and Bhrigu Maharshis, like many other ancient sages whose names are usually associated with this unique form of prediction, are to be sure, legendary figures, but the power of prediction exhibited by them is not legendary but real and has been exhibited by persons of modern times also as I shall show. This power is real because its base is scientific and can be discovered in the Vedas and Upanishads, the spiritual science of ancient India. It is known as Atma-vidya or Brahma-vidya and has been revised in its new incarnation as Theosophy in the latter part of the nineteenth century by what has come to be known as the Himalayan Brotherhood, through two persons, namely, H.P. Blavatsky, a Russian woman and H.S. Olcott an American gentleman, who was a retired colonel. The readers can gain an idea of how this power of Brahma-Vidya or



Theosophy works from the 'miracle' performed by Blavatsky in the city of Baroda in the latter part of the nineteenth century.

In June 1882, Madam Blavatsky and Colonel Olcott, the two founders of the Theosophical Society, were invited by H.H. Gaikwad, the Maharaja of the then princely state of Baroda, to his capital. During their stay at Baroda now called as “Vadodara”, one day Judge Gadgil and his friend Kirtane at the court expressed their desire before Mme, Blavatsky that they wanted to witness how she performed the miracle of impressing a writing on paper without the use of pen or pencil. I quote from Olcott's book *Old Diary Leaves* :

"Taking a sheet of paper from the table, she told the gentleman (Gadgil) to mark it for identification. Receiving it back she said, "Tell me the name of some man or woman most unfriendly to the Theosophical Society, one whom neither Olcott not I could have ever know." At once they mentioned the name of the British Resident at the court who held us and our society in especial hatred and who never missed the chance of saying unkind things of us. She then said, "Turn me to the direction of his residence," after which she laid the paper between her palms (held horizontally) remained quiet a moment, then held it towards us and went and sat down. Cries of amazement broke from the two Durbaris on seeing on the just before clean sheet of paper a letter addressed to me as "My deal Olcott," begged my pardon for the malicious things he had said against us and wished to become a member of the Theosophical Society : it was signed "yours sincerely" and with his name. She had never seen a line of the gentleman's writing not his signature, never met him in the

flesh and the note was precipitated on that sheet of paper, held between her hands, as she stood in the middle of the room in broad daylight, with us three witnesses looking on."

The question is how did she do it. Olcott says, "She explained that as much as the images of all objcets and incidents are stored in the Astral Light (called Akash), it did not require that she should have seen the person or known the writing, the image of which she wished to precipitate; she had only to be put on the trace and could find and see them for herself and then objectivate them." Mme, Blavatsky describes how the images of all the objects and incidents are stored in Akash in the following passages in her book *The Secret Doctrine* :

"The lipikas, from the word lipi 'writing,' means literally the 'scribes' (mentioned in the *Atharva Veda* I, 31, 1-4). Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the recorders. Analists who impress on (to us) the invisible tablets of the Astral Light (or Akash)-the great picture gallery of eternity-a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. The divine and unseen canvass is a book of life... The Hindu Chitragupta who reads out the account of every soul's life from his register, the so called Agra-Sandhani; the 'Assessors' who read theirs from the heart of the defunct, which becomes an open book before either Yama, Minos, Osiris or Karma-are all so many copies of, and variants from the Lipikas, and their Astral (or Akashic) Records, Nevertheless, the Lipikas are not deities connected with Death, but with life Eternal.

"Connected as the Lipikas are with the destiny of every man and the birth of every child, whose life is already traced in the Akash or Astral Light not fatalistically, but only because the future like the PAST is ever alive in the PRESENT, they may also be said to exercise an influence on the Horoscopy." (*S.D.* Vol.I)

This illimitable plan built on a foreseen design by a prescient architect of Fate, is, of course, the Akashic Record of Karma with which the scribes or Divine Beings mentioned in the *Atharva Ved* are connected. Now, why does Aurobindo call man's destiny as Fate? Because, as he says it has already been formed or predetermined by the prescient architect of the Universe, besides being unknowable to man. As Aurobindo says :

And even this random Fate that imitates Chance

This mass of unintelligible results

Are the dumb graphs of truths that work unseen :

The laws of the unknown create the know.

Savitri, BK. One, Canto Four



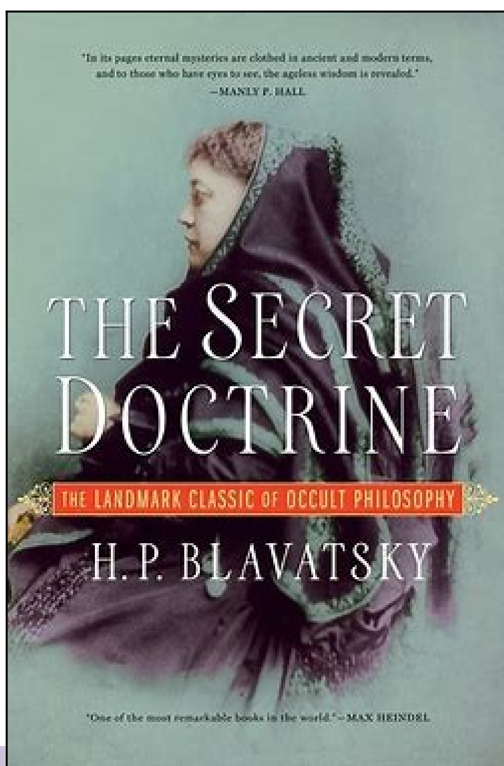
The laws of the unknown are, of course, the laws of Karma, As Mme, Blavatsky Says : "KARM is an Absolute and Eternal law in the world of manifestation... Karm is one with the unknowable, of which it is an

aspect in its effects in the phenomenal world." (*The Secret Doctrine*, Vol. II)

Since Karm is one with the unknowable, Aurobindo refers to it as the laws of the Unknown. The unknowable is, of course, God or Brahman, who is described as *Karmadhyaksh* by the *Shwetashwatar Upanishad*. He is *karmadhyaksh*, the Presiding Deity of Karm, because it is He who, as the prescient architect of the Universe, builds the life of man and the life of the Universe as per his 'illimitable plan.' It is their 'illimitable plan' that He, as "the One" (the Unknowable), "Keeps in (His) heart and knows alone."

It is this 'illimitable plan' of 'the One' (Brahman), that is Akash, from which the *maharshis* read out and recorded the life histories of all those who, they knew, would be coming to consult them in future.

Akash As the Principle of Scientific Explanation



The readers will get further proof of the reality of Akash as the principle of scientific explanation of Naadi predictions from two more examples that I give below.

The first is that of Edgar Cayce called the Sleeping Prophet, or the Miracle Man, of Virginia Beach, U.S.A. His life spanned the last quarter of the 19th century and the first half of the 20th century. He could voluntarily go into self-hypnotic sleep of the deepest kind

through which he could diagnose and remedy the diseases of people even from a distance, even when they were not present bodily, if only their names and addresses were given. But he is more famous for what is known as life readings, in which he described the peoples past life karm that was responsible for their current life problems. He has given life readings of 2500 persons of both sexes and from all walks of life during his life time. These life readings are an unparalleled document in human history establishing the karmic connection between people's former incarnations with their present life situations. They explain how karm operates from one incarnation to another. The remarkable thing about these life readings is that Cayce as a faithful Christian did not believe in karma and reincarnation, nor did he know where this past life information came from. However, the readings themselves revealed that this information of peoples' past incarnations came from Akash, a Sanskrit word which Cayce in his normal waking life could not be expected to know or understand. In due course, however, Cayce came to accept both karm and reincarnation as facts of life due to the historical evidences that his readings disclosed.

The second example is that of one Govind Swamy of Trivendram (the present Tiruvanantpuram, Capital of State of Kerala, India) whom Louis Jaccolliot, the Chief Justice of Pondicherry met in the decade of 1860. Jaccolliot witnessed the following miracle, among others, in the presence of Govind Swamy. A pencil shaped wooden piece would write automatically, without the touch of a human hand, on sand spread on the ground, any thing that Jaccolliot wished or imagined.

As Covindasamy was waking his parting salaam, I asked

p. 258

if he could repeat the last phenomenon whenever he pleased.

"The Fakir," answered he, emphatically, "can lift himself up as high as the clouds."

"What is the source of his power?" I do not know why I asked him the question, as he had already told me, more than twenty times, that he did not regard himself as anything more than an



e, Jaccolliot asked Govind Swamy if the would write the 243rd *slok,* Stanza of the *Manu Smriti*, and strangely enough, the mmediately wrote the *slok*, which, Jaccolliot rect. The wooden piece also wrote correctly *Rig Veda* that Jaccolliot randomly asked. The also could write any thing that Jaccolliot ned or thought in his mind arbitrarily. How inquired Jaccolliot of Govind Swamy. And said that it was his *swadhyaya* or the power hat could do through the Deva (or God) of n effect means that all that Jaccolliot asked ought or imagined was already inscribed on the Deva copied, just as Mme, Blavatsky ing and the signature of the British Resident Baroda, or as Edgar Cayce read out the past e people who consulted him. Thus, it is the ich the *maharshis* read out and recorded in nthas and samhitas the future life stories of o were unborn, but who were destined to future.

What exactly is this Akash? and how is it that it contains everything-even a thought of man-that was, is or ever will be in the phenomenal universe? This is explained by Brahma Vidya or the science of Brahma as enunciated in the Vedas and the Upanishads. For example, the *Taittiriya Upanishad* says : ***Akash Shariram Brahma***

[illegible]

which means that Brahman has Akash for its body. In other words, the phenomenal universe is created out of Akash by Brahman as its body. Thus Akash is the first principle of creation out of which everything in the phenomenal universe is created by Brahman and hence it is, that Akash contains everything in the universe. Now, how is it, that the above mentioned persons could know and read out or copy whatever they wanted from this Akash? This also is explained by the Upanishads. For example, the *Chhandogya Upanishad* says :

Yavan vai ayam akashah tavaneshontar shridaya akashah, ubhe asmin dyavaprithivi antareva samahite... yachcha syasti yachcha nasti sarvam tadasmin samahitamiti.

[illegible]

This means that the outer Akash of the Universal self is as great in extent as the inner Akash of the Individual self. Both heaven and earth are contained equally in this outer and inner Akash. Whatever was, is or ever will be is all contained in this Akash.

This means that whatever is contained in the universal Akash of Brahman is equally contained in the individual Akash of man; hence man can read whatever he wants from this Akash of the Universal self as if it is written in his own self, if he develops his self to the required level, through spiritual discipline. This is possible to the individual self that is developed to the required level; because as the Upanishads declare, the individual self or Atman and the universal self or Brahman are ultimately one or identical in nature. This fundamental identity of Atman and Brahman entails the conclusion that everything in the universe is already present in the soul of every individual as it is present in the soul of the universal God or Brahman in the form of pictures of Akash-everything that was, is or ever will be in the phenomenal world. This means that the history of the universe is predetermined or fixed for all time by Brahman who is the pre-scient architect of the Universe. Surprisingly, this is also the conclusion of modern physics reached by its Quantum Theory. For example, J.S. Bell of the famous Bell Theorem of Quantum mechanics says : "One of the ways of understanding this (Quantum Theory) is to say that the world is super deterministic. That not only is inanimate nature deterministic, but we, the experimenters, who imagine we can choose to do one experiment rather than another, are also determined."

This same conclusion is reached from the other side of physics, the physics of space and time, by the Theory of Relativity. For example, Roger Penrose, the mathematician of black-hole physics says : "(According to Relativity) the entire space time must indeed be definite! There can be no 'uncertain' future. The whole of space-time must be fixed, without any scope for uncertainty. There is no flow of time

at all." "It is not just a matter of the future being determined by the past the entire history of the universe is fixed for all time."

It is not at all surprising to find physical science coming to the same conclusion as the spiritual science of the Vedas and Upanishads, because the truth about the physical universe discovered by physical science has its roots in the spiritual world which is the subject matter of the spiritual science, the science of the Vedas and Upanishads. It is the mother science of all sciences and hence the testing ground for the Ultimate Truth including the truth of the phenomenal world.

The scientific truth that the history of the world is predetermined or fixed for all time is borne out by the correct predictions of the future events by the *maharshis* of the Naadi Granthas and Samhitas. Else, how can we explain the fact that they wrote my name as Adwayanand even before I was actually born and named by my father? Make no mistake by supposing either that this was a coincidence because millions of people have found their names written in their respective Naadis and samhitas, or that Agastya and Bhrigu etc all are legendary figures making legendary predictions because even ordinary people are found to make correct predictions of future events through trance, wakeful reveries, or dreams in the present times. How could they do this unless those events were already determined and filmed on the divine canvass of Akash, which they saw in trans state or dreams, before they actually occurred? For want of space and time, I shall give here only three examples by way of illustration.



Morgan Robertson, an American novelist wrote a novel titled *Futility* in 1898 in a trans state, in which he described an accident of a very large ship called *Titanic* striking against a large iceberg in north Atlantic and sinking into the waters killing almost all the 2000 passengers on board. Fourteen years later in 1912, the largest ship of the period, named *Titan* actually struct against a large iceberg in north Atlantic in its maiden voyage and sank to the bottom killing almost all the passengers on board. What is remarkable about this 'novel' prediction is that the description of the ship which Robertson gave in the novel was correct in every detail; for example, the ship's length, speed number of its life boats the number of its propellers, tonnage etc.

On 15th May 1979, David Booth, a young manager of a car rental company in Cincinnati, U.S.A. dreamed that a 3-engined jet with the markings of American Airlines tilted on one side after taking off and exploded and fell to the ground in flames. He had the same dream for the next

American Airlines Flight 191 – Crash

(A News Paper report)

On May 25, 1979, American Airlines Flight 191 took off from Chicago's O'Hare Airport on a routine passenger flight. It had only been in the air a matter of minutes before disaster struck.

Somehow one of the plane's engines managed to come away from the wing resulting in severe damage to the hydraulic and wiring systems.

The pilot was left with no control whatsoever and the plane plummeted into a local trailer park.

After this he had the same dream for three more nights in succession. And on the tenth day on 25th May he heard the news on T.V. that an American Airlines DC-10 on taking off from the Chicago Airport had crashed killing 272 passengers, the worst disaster in the North American Aviation history. The description he had given to the Cincinnati Airport officers about the disaster site was found to be quite correct.

Now lastly to give a recent example, on the 10th September 2001, Vidya Jakhotia, a middle aged woman of Sangli, Maharashtra, dreamt that a speeding aeroplane struck twin towers which went into flames and within minutes collapsed to the ground. She awoke with cold sweat and told her son about the strange dream. The next day on 11th September, she was amazed to see on television the twin towers of the World Trade Centre in New York being struck by an aeroplane and going into flames and collapsing to the ground, exactly as she had

seen in her dream the previous day. I have recorded the statement of her son independently, that she had told him about the dream before it came to pass.

The above three examples given as samples out of many bear out the truth of Akash as the record of all the events of the phenomenal world imprinted on it as eternal events without any distinction between past, present and future. That is why Einstein, the father of the Relativity Theory in Physics has said, "The distinction between past, present and future is an illusion." But it was said thousands of years ago by the Upanishads And Naadi Granthas and Bhrigu Samhita bear an eloquent testimony to its truth.

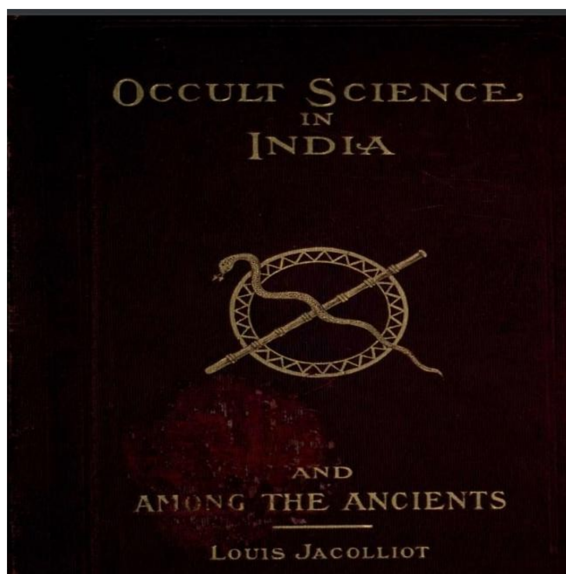
References -

1) The Secret Doctrine (1979) H. P. Blavatsky

2) Old Diary Leaves (2002) H. S. Olcott

3) Savitri (2003) Sri Aurobindo

4) Many Mansions (1967) Gina Sarminara



5) The Occult Science in India (1987) Louis Jaccolliot

The actual text is produced below for reference from the book

Covindasamy had promised me that before he left to return to Trivanderam the would employ all the power at his command, or, to

use an expression for which he alone is responsible, he would appeal to all the Pitris who assisted him, and would show me something wonderful that I would never forget.

On the day in question we were to have two sittings, one in the broad light of day, like those which I have previously described, and one at night, but I was to be free to illuminate the place in which the experiments were to be held as much as I pleased.

The gath of Siva was hardly gilded by the first rays of the rising sun when the Hindu, whose mission was now at an end, sent in his name by my cansama. He was afraid that he would find me asleep.

"Saranai-aya" (greeting, sahib), said he, upon entering. To-morrow is the day of the Fakir's return to the land of his ancestors.

"My best wishes will accompany you," answered I. "I hope that you will find that your abode has been respected by the evil spirits during your absence."

As usual, the Fakir made no attempt to continue the conversation. He immediately sat down upon the ground, after the ordinary salutation, and lost no time in beginning his performances.

p. 253

He had brought with him a small bag of the finest sand, which he proceeded to empty upon the floor and level with his hand, in such a way as to form a surface of about half a square yard.

When he had done this, he asked me to sit at a table opposite him, with a sheet of paper and a pencil.

Having asked for a small piece of wood, I threw him the handle of a penholder, which he gently placed upon the bed of sand.

"Listen!" said he. "I am about to evoke the Pitris. When you see the article which you have just given me stand upright, one end only being in contact with the ground, you are at liberty to trace upon the paper any figures you please, and you will see an exact copy of them in the sand."

He then extended both hands before him horizontally, and proceeded to repeat the sacred formulas of evocation.

In .a few minutes the wooden rod gradually rose as he had said, and at the same moment I proceeded to move my pencil over the sheet of paper before me, tracing the strangest figures in the world entirely at random. The piece of wood at once imitated every motion, and I saw the whimsical figures that I had been tracing appear successively in the sand.

When I stopped, the improvised pencil stopped—when I went on, it followed me.

The Fakir had not changed his position, and there was no apparent contact between him and the piece of wood.

Wishing to know whether he could see, from his position, the movements of the pencil, as I drew it over the sheet of paper, which however would not have explained how he could transfer the figures without being in contact with the sand upon which they appeared, I left the table, and

placing myself in an identically similar position to that of Covindasamy, I was able to satisfy myself that

p. 254

it was totally impossible for him to ascertain what I was doing.

I then compared the figures with each other, and I found that they were exactly alike.

Having levelled the sand again, the Fakir said to me:

"Think of a word in the language of the gods"—the Sanscrit.

"Why that language particularly?" I answered.

"Because the Pitris use that immortal medium of speech more easily than any other. The impure are not allowed to use it."

I was not in the habit of disputing his religious convictions, and therefore said nothing.

The Hindu then extended his hands as before. The magic pencil began to move, and, gradually rising, wrote unhesitatingly the following word:

Pouroucha!

(The celestial generator).

That was actually the word that I had thought of.

"Think of a whole phrase," continued the Fakir.

I have done so," I answered.

The pencil then wrote upon the sand the following words:

Adicêtê Veikountam Haris!

(Vischnou sleeps upon Mount Eikonta).

"Can the spirit by whom you are inspired give me the 243d sloca of the fourth book of Manu?" inquired I of Covindasamy.

I had hardly expressed the wish, when the pencil proceeded to gratify it, and wrote the following words one after the other, letter by letter, before my eyes:

> *Darmaprâdânam pouroucham tapasa' hatakilvisam*
>
> *paralôkam nayaty âçou bâsouantam Kaçarîrinam.*
>
> [illegible]
>
> [illegible]

p. 255

The following is a translation of this remarkable stanza, which was correctly given as indicated:

* * *

"The man, the end of all whose actions is virtue, and all whose sins are wiped out by acts of piety and sacrifices, reaches the celestial mansions, radiant with light and clothed with a spiritual form."

Finally, as a last experiment, placing my hands upon a closed book containing extracts from hymns in the Rig-Veda, I asked for the first word of the fifth line of the twenty-first page. I received the following answer:

Dêvadatta.

(Given by a god.)

Upon comparison I found it to be correct.

"Will you now put a mental question?" said the Fakir. I acquiesced by a simple movement of the head, and the following word was written upon the sand:

Vasundarâ.

(The Earth.)

I had asked, "Who is our common mother?"

I have no explanation or statement to make with regard to these facts.

Whether it is purely a matter of skill or whether the performers are really inspired—that is a question which I do not undertake to decide. I only describe what I have seen and assert that the circumstances under which the facts occurred are accurately related. Materially speaking, I do not think it possible that any fraud could have been committed.

6) Taittiriya Upanishad

7) Chhandogya Upanishad

8) The Ghost in the Atom (1986) ed. P.C.W. Davies & J.S. Brown

9) The Emperor's New Mind (1987) Roger Penrose

10) Prophesy and Prediction (1989) C. N. Gatty

11) About Time (1995) Paul Davies